Vol. 1. May 15, 1878. No. 6.

THE Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP AND CHARACTER

IN

RELIGION.

Publishing Committee:

Robert Collyer, Chicago. Wm. C. Gannett, St. Paul.
Jenkin Ll. Jones, Janesville. C. W. Wendte, Cincinnati.
J. C. Learned, St. Louis.

PUBLISHED SEMI-MONTHLY AT 50 DEARBORN ST., CHICAGO.

Per Year, $1.50. Single Number, 10 Cents.

Frances L. Roberts, 50 Dearborn St., Chicago, - Business Agent.

J. T. Sunderland, 50 Dearborn St., Chicago,
Geo. W. Cooke, Grand Haven, Mich., - } Editors of "Notes and News."

The PAMPHLET MISSION has been established for the purpose of publishing a fortnightly series of Liberal Religious pamphlets on the Unity, the Evolution, the Doctrines, the Bibles, and the Leaders of Religion; on the Relations of Religion to Science, to Devotion and Conduct, and on kindred topics, written by men whose word combines Liberal thought with religious feeling. Each pamphlet will contain an Essay or Sermon, (original or reprint,) together with from six to ten pages of "Notes and News," made up of short editorials, gleanings from the freshest religious thought, and news-items about Liberal work, Liberal books, etc. It is hoped that the publication will meet the want not only of persons already connected with Liberal organizations, but also, especially, of *isolated Liberals*—the fives and tens and twenties in small towns—men and women thirsty for such words as these pamphlets will carry. Besides their use in the home, they can do good service among friends and neighbors, as well as furnish regular material for Sunday meetings and discussions in places hardly to be reached by Liberal preachers.

The Central Committee and Editors-in-charge, without becoming responsible for the ideas contained in detail, trust that each number of the publication will make good the promise of its title; *i. e.*, that each will stand for real FREEDOM of mind, for real FELLOWSHIP between differing minds, and as most important of all, for CHARACTER as the *test* and *essence* of *religion*.

SINGLE SUBSCRIPTION, (including postage):

Per year,	$1.50
Single pamphlet,	.10
Ten or more pamphlets mailed to one address, each,	.06

CLUB SUBSCRIPTION RATES:

Ten or more subscriptions mailed to one address, (postage paid) each, per year, $1.40
with one extra copy free to person getting up the club.

Twenty-five subscriptions mailed to one address, (postage paid) each, per year, $1.25
and one extra copy free to person getting up the club.

Address business communications to Miss FRANCES L. ROBERTS, 50 Dearborn Street, Chicago, Ills., and communications relating to the "Notes and News" department to J. T. SUNDERLAND, same place.

STATE AGENTS.—The following State Agents also solicit correspondence in the interest of, and subscriptions for, the *Pamphlet Mission*.

WM. C. GANNETT,	St. Paul, Minn.
JENK. LL. JONES,	Janesville, Wis.
GEO. W. COOKE,	Grand Haven, Mich.
J. R. EFFINGER,	DesMoines, Iowa.
M. J. MILLER,	Geneseo, Ills.
A. FREEMAN BAILEY,	Indianapolis, Ind.
C. W. WENDTE,	Cincinnati, Ohio.
J. C. LEARNED,	St. Louis, Mo.
WM. ELLERY COPELAND, (West Mo.)	Lincoln, Neb.

The Growth of Faith.

BY REV. H. M. SIMMONS.

"*We walk by faith.*"—2 Cor. v:7.

There is a common opinion that faith is decreasing. The aim of this sermon is to show that, on the contrary, there is a firmer, larger and more truly religious faith to-day than ever before.

Two meanings of the word "faith" are to be distinguished: a disposition to believe, and a special system of beliefs held. We will notice both.

I. First, then, we will speak of faith as a trusting disposition of mind, or as the dictionary gives the primary meaning, "reliance on testimony." Such trust is often contrasted with the rigorous methods of modern thought; and faith and knowledge are supposed to be in conflict. But an analysis will show us that trust in authority is the first condition of thought, and that faith always underlies and precedes knowledge.

Our knowledge of history all depends on testimony. Our knowledge of this year's events rests chiefly on faith in telegrams and letters from unknown correspondents. Our scientific knowledge depends on faith in the scientists. The scientists themselves are just as dependent; the spectroscopist learns of hydrogen in the nebula by messages more delicate and distant, and by a writing more mysterious than telegrams. The astronomer has faith in the spectroscope's assertion that the comet is a gas, just as his ancestor had faith in the priest's assertion that the comet was the soul of the king. He does not know even the existence of the nebula, except by faith in light and his telescope. Even the visible moon I know only

by the same faith; for the eye is only a natural telescope of lower power. By the same faith I know the ship on the lake and the bird in the air. The song of the bird is only another message, sent through other instruments, and received with faith. So the hands feeling an object are only nearer witnesses, and we know all external objects only by faith in testimony.

All knowledge through the senses comes only as messages to the mysterious personality within. The eye is only the soul's lens gathering light like any other lens; the ear is only the soul's telephone, cunningly stealing the vibrations from the air and sending them inward, to be whispered in intelligible speech. All the senses are but the soul's foreign correspondents, gathering their various news and telegraphing it to the central office in the brain, where it is legibly written out in the mysterious language of consciousness. The soul trusts its messengers, reads the message with faith, and lays it away as knowledge. Faith comes before knowledge and underlies all knowledge. Behind the senses must be faith in the senses; beneath all thought lies faith as its first condition. All knowledge, from the simplest act of sight to the furthest reach of science, rests on faith.

We see, then, that all men and always, by nature and necessity, rely on testimony; the only difference is in the sort of testimony they prefer. But the very principle of faith determines the choice. If faith is reliance on testimony, then faith will accept all the testimony it can. In all conflicts of testimony, it will prefer the much above the little; that oft repeated above that seldom heard; the many witnesses above the one; and especially the concurrence of the many above the conflict of the few.

This principle of the concurrence of testimony produces our implicit faith in the senses. These witnesses always agree with and corroborate each other. They unite in telling one consistent story, with countless repetitions of the same inci-

dents, and are rarely caught in discrepancy or mistake. So trusty do they show themselves, that our faith in them becomes perfect; we come to distinguish their testimony as direct knowledge, and even forget that they are only witnesses, and our knowledge only faith.

This same concurrence of testimony leads faith upward from facts to principles. Facts which are told by the senses of all men become facts admitted by the common sense; led by this mass of concurrent testimony, faith passes from trust in the mere facts, to trust in fixed principles behind the facts. The unsupported stone falls; it is everywhere so, always so, from all evidence always has been so; with this infinite testimony for and never against, faith passes on to trust in a fixed principle of gravity. It is only a larger faith; faith not merely in detached facts, but in a universal fact. This universal fact or principle of gravity we know only by faith, and we hold it with the firmest faith.

So with a wide system of principles which we call those of common sense or reason. They are the result of faith not merely in our senses, but in the senses of the race. They are the testimony of all the ages, confirmed and corrected by all human experience, told from generation to generation, and summed up in the human mind to-day. We believe them by faith—by reliance on the largest testimony we can gather; and our faith in them is so firm that we cannot doubt them.

What is called science is only faith reaching still higher to a firmer trust in the principles of common sense, and to an acceptance and trust in still more and more delicate principles. The truth of gravity which common sense has taught, science traces further from the fall of the stone to the fall of the star; finds that the same principle which holds the sea to its level, also holds the satellite to its orbit, and suns to their courses. Science only continues the work of common sense, and brings back a still firmer and wider trust. Never was there more faith; never more readiness to accept testimony and more

eagerness to hear it; never more impartiality in hearing the most obscure and mysterious witnesses; never more confidence felt in the truth of what they tell, than is shown to-day by the scientists themselves.

Never before did the civilized world have so firm a trust that the universe can be trusted. Never before did men have so firm a faith that the goverment of the world—physical, moral and spiritual—is orderly and sure, and hence *Divine*, in the very grandest sense we can give to that term. Never before did men have so firm a faith in a *real Providence*, in the highest sense of that word;—not a limited, wilful and unjust Providence, favoring some and hating others, but a Providence impartial, universal and true, under the beneficent care of whose uninterrupted laws we can sow and reap the fruit—whether physical or spiritual—with calm assurance. Talk of the decline of faith, or of knowledge destroying faith? Knowledge is but the corollary of faith. We start from faith alone; we advance only by faith; and with every advance we reach a higher, firmer and larger faith.

Of course, this advance must leave some things behind. In trusting the larger concurrence of testimony, some lesser conflicting testimony has to be rejected. It is never rejected till larger testimony crowds it out. So thoroughly is the attitude of the soul one of trust, that it accepts even the dream as true at the time. But the better evidence of the daylight and the senses forces us to reject the dream as false. Sometimes even the senses deceive us. There are feverish states of the brain in which we are subject to illusions. So in the public mind, there are long nights of ignorance, in which the visions of the imagination are accepted as true; and feverish periods of excitement in which illusions are seen and told and believed. But in better times we reject this testimony, not from lack of faith, but because faith forces us to accept the larger testimony.

We trust our sight, and the long rays of light from the very stars, so long as they tell a consistent story. So we trust his-

tory and the remote witnesses from the past, as long as their tale is consistent. But even the trusty light, coming from afar through a heated air heavy with vapors, gets refracted and reflected, and gives us the mirage; so a tale from the distant past, whose air was heated with passion and heavy with superstition, gets distorted in its reflection from mouth to mouth, and gives us the mirage of tradition. We trust the traditions so long as they seem reasonable. But just as when we see ships inverted and sailing on the clouds, we know it is a delusion; so when in tradition we see events inverted and contrary to the admitted principles of common sense and reason, we say that is only the mirage, and dismiss the delusion. In both cases alike we show no want of faith, but more faith in greater testimony.

Faith itself always bids us trust common sense and reason. If your neighbor tells you that yesterday he saw a man change water into vinegar, or multiply a few pounds of cheese into several hundred pounds, your faith in chemistry and arithmetic will hardly allow you to believe him. You say chemical laws are too trustworthy, and the multiplication-table too well tested, to be set aside by his story. If he says he has just seen a man rise bodily into the sky out of sight, faith itself entitles you to a doubt. You say this truth of gravity, so divinely re-asserted every moment of your life, and recorded in every line of the earth's history, and flashing back from sun and stars, and giving stability to every thing in the universe, ought not to be distrusted on so slight evidence. It is faith itself which bids you doubt the story. Still more does faith bid you doubt, if the story comes not from your known neighbor, but from some unknown witness two thousand years ago. Most of all, if he tells not what he saw, but what happened the generation before him, does faith bid you doubt. Hence, if you believe such and similar stories in the mythologies of Greece and Egypt and India, the Church pronounces you faithless; and the Church is right about it. For faith itself bids you doubt them, let them come from whatever books or authority they may. The

best books reflect the error of their age, and the most infallible priestly authorities have taught that the earth is flat. Faith itself venerates authority, but for that reason seeks the greatest. Faith never showed itself more true to its name than in the fearless confidence with which it is to-day giving up its most loved traditions, and trusting to that more venerable and divine authority which has been speaking through the processes of nature and the common sense and reason of mankind, and whose testimony, as we read it further, grows ever more consistent and sure.

II. We now come to the second meaning of faith, as a special system of beliefs. Here, too, we may see the same growth. Old beliefs have indeed perished, but only to make way for larger, better and more religious beliefs.

The old beliefs, though good in their place, were hardly good enough to keep forever. They were not very encouraging to man, nor reverential toward Deity. It was, to say the least, hardly complimentary to the Creator to pronounce His work a failure, nature bad. Still less complimentary was it to pronounce his crowning work—man—made "in the image of God," the worst failure of all; falling at once, and continuing to fall; not only having no good in him, but having so much evil that for his few years of life it was going to take all eternity to punish him. It would be hard to conceive a less successful Creation. Nor does one see much to admire in a plan of redemption which showed Deity killed one day to save the race, and then saving so very few of them, and leaving the great majority to be cursed worse than before for honestly refusing to believe so bad a story about Him. In short, a world of which the devil was chief possessor, and hell the largest result, would seem to a philosophic mind, only a partial success. Such doctrines were discouraging to man and dishonorable to Deity, and their loss would not be so very sad, if better ones could be found in their place.

Better ones have taken their place. Only the negations in the old beliefs have been denied, and the very denial has been the assertion of higher affirmations. The limitations have been taken away, and the beliefs thus enlarged.

The scientific heresies illustrate this. The old faith once said there is only this small one-sided earth which Cosmas describes, and pronounced the believers in the antipodes faithless blasphemers, who could hardly be saved. There is a larger earth, answered new faith, and proved it. Only this *one* earth at any rate, said old faith, and pronounced the Copernican theory "the most abominable of all heresies," subversive of all religion. There is a vastly larger universe, said new faith, and proved it; and the new faith in the plurality of worlds did not damage religion, but in such mouths as Chalmer's and Dick's, was welcomed by the Church as still grander religious evidence.

These illustrations are only typical of the enlargement of more especially religious beliefs. It is not long since sectarian faith was wont to picture Christianity as a small and flat territory like Cosmas' topography, with only darkness and death on the other side. But growing faith has discovered that Christianity reaches beyond the horizon of any sect, and unites in its broad curves many another sacred land, and even embraces great continents of antipodal heresy in its ampler and more perfect orb.

Some go no further, but say this Christianity in which we live is the central orb, and the only one that can sustain life in God's kingdom. As the old theologians would not look in Galileo's telescope, and when they looked, thought Jupiter's moons were delusions from the devil; so some theologians are still unwilling to see good in any heathen religion, or when they see it think it devil's work to deceive us. But the new faith extends its vision and sees the light of religion shining from afar under the names of Jupiter and Mars and all the other heathen gods; sees that all these other religions are

joined in the same system with Christianity; all higher or lower developments out of the more nebulous instincts of our common humanity; all warmed and lighted from the same central truths; and all together combining as a single thought out of that mysterious flow of life, in which the revolution of planets and suns are, as Lowell sings, but as the blood discs pulsing through our veins. Surely the new faith is larger than the old, and in its enlargement is more humane and reverential.

The old faith taught the fall of man, and inherited evil. The new faith teaches still more emphatically that evil is inherited; but adds the saving truth that good is inherited also, and that by this means the fall is charged to the rise of man.

The old faith said *one* holy land, city and temple. The new faith sees Mount Zion in every land; consecrated ground in every city where just men meet; a holy temple wherever men gather for worship or work; a sacred altar at every fireside where love is; the holy of holies in every pure soul.

The old faith said *one* finished book of the law. The new faith sees every fact a word, and every truth a law divinely written in tables that are not broken; and every day an added page in the divine revelation of it.

The old faith taught a few miracles which were interruptions in the divine order of nature. The new faith sees every event, however common-place, another miracle out of the mystery of being; and all together combined into a still sublimer miracle of universal and eternal order—nature's harmony giving no discordant note.

The old faith had a few inspired prophets and divinely annointed messiahs. The new faith sees every act of reason and conscience an inspiration; every noble utterance another sentence from the undecaying line of the prophets; every true man a divinely annointed messiah helping to save the world.

The old faith taught a miraculous birth and *one* divine incarnation. The new faith sees every birth miraculous; and

every human soul a repetition of that greatest miracle, the incarnation of divine spirit in the flesh.

The old faith saw *one* sacrifice to redeem the world and bring the gospel to men. The new faith sees every sacrifice for the right, an added act in the work of redemption; and every deed of love another clause in the unending gospel.

The old faith taught baptism, but could never agree as to the quantity of water. The new faith says all purification of body, and still more of soul, is baptism.

The old faith sought with bread and wine to separate a few men from humanity. The new faith seeks by justice and mercy to bind all men in the holier communion of humanity.

The old faith taught the utterance of prayer. The new faith says every wish felt or spoken is prayer; and its utterance in deeds is the highest form of prayer.

The old faith sought to serve God by worded liturgies, by incense burnt at the altar, and sometimes man at the stake. The new faith sees all honest life a liturgy, all love a sacrifice, and that the highest way of serving God is by serving man.

The old faith thought God must be defined and his name often spoken. The new faith more reverently leaves undefined that Power that transcends all definition, and unnamed that Being who is beyond every name. But not the less does it see in every law of nature sign of a Providence that can be trusted, and in every loving heart of man, token of a higher Love that will not leave us.

"The intensity of Love is the depth of Repose."

"Violence, whether of speech or action, is loss."

"A long distance often lies between thinking and wishing—between wishing and doing."

"The gold and silver shine beautifully in the clear light of the world's gaze: but the rubbing and scouring in the dark workshop are laborious and troublesome."

"There are some people of whom the law of electric attraction seems to be verified:—the attraction increases as the square of the distance diminishes."

Notes and News.

"Now that hell in the next world has been made to give up the ghost, we should like to have some of our Universalist, or other sweet cherubic doctors, tell us how to bring it to a like pass in this country."—SILAS FARRINGTON.

The Literary World, a pretty good authority, and orthodox, says of JOSEPH COOK'S *Biology and Transcendentalism*, that "the general verdict, here and elsewhere, seems to be that in the first Mr. COOK once or twice lost his way, and in the second did not always know where he was going."

JOHN WEISS, and a recent lecture of his, are thus described: "Accepting every discovery of science, the author emphasized the reality of a 'divine imagination,' and proceeded to delineate it in mystic and magical eloquence so subdued and yet so powerful that one caught a hint of the almost unrecognized force that sleeps just over the 'borders of silence;' of the stillness that is so much more impressive than storm; of an oratory to come that shall win an applause of suppressed tears rather than that of clamoring palms and heels. Mr. WEISS is a small man, with full iron-gray beard and hair, save a single line, arching the brow, as black as ebony. He is a member of the Free-Religious Association."

The new English Swedenborgian paper, *The Morning Light*, has the following on the subject of the popular theory of the Atonement:—"The origin of this, like that of many others of these old religious ideas, has become, I will not say lost, but so obscured by the mists of antiquity, that men have taken it quite for granted that it had its origin from the founder of Christianity; and yet nothing can be more contrary to the fact than that. Our Lord never taught any such idea. You will nowhere find it in the Sermon on the Mount, nor in the Lord's Prayer, nor in any single one of those beautiful parables which he spoke: on the contrary, he teaches the very reverse, as any child can prove by a reference to the most beautiful of all his parables, the parable of the Prodigal Son."

The *Independent*, in discussing the question as to who should have religious fellowship with each other, says: "'Can two walk together except they be *agreed?*' Let us see. Two can walk together and en-

joy sweet fellowship without keeping step. Two can walk together and have delightful conversation, without both having their hands in their pockets. Cannot two walk together, and make glorious progress toward the gates of the Celestial City, while singing different songs or whistling different tunes? Two can walk together and work together, with advantage to both, while cherishing opinions greatly diverse, if only they will keep their hearts open to the sweet spirit of charity. 'Love covereth all *sins*.' Is not a *sin* worse than a mistaken opinion? How often must Congregationalists be told that the heretic of to-day is the martyr of to-morrow and the sainted hero of coming ages?"

The Examiner and Chronicle of New York, commenting upon Prof. SWING'S late sermon, in which he took the ground that to give up the idea of a God would be in many ways disastrous, asks how long the professor supposes he can go on talking in this way and keep his prestige as a "liberal." We confess we cannot but be astonished at such a query. Is the editor of the *Examiner and Chronicle* ignorant of the fact that all Universalists and Unitarians and English Broad Churchmen, and such "Liberal Orthodox" people as BEECHER and MURRAY and THOMAS and SWING, and their followers, and Swedenborgians, and Hicksite Quakers, as well as most Spiritualists, are as firm believers in a God as he himself can be? Is he ignorant of the fact that that man who is now confessed to be the ablest living defender of theism as against atheism, and the spiritual philosophy as opposed to materialism, is JAMES MARTINEAU, a life long Liberal?

Rev. J. L. DUDLEY'S sermons are nearly every week reported in the Boston *Commonwealth*. They are full of life and thought, inspiring, noble and manly, quickened with the ringing spirit of modern thought, and well balanced with the poetic and reverent spirit that ever does honor to all truth. They are among the very freshest utterances which come from the American pulpit. Though Mr. DUDLEY is so very different from THEODORE PARKER, with nothing of sarcasm and of the iconoclast, yet he seems admirably to fill that great preacher's place. Even more than PARKER is DUDLEY a transcendentalist, filled with the spirit and method of that philosophy, and with little turn for science and its methods. Yet he appreciates and is in cordial sympathy with all the outward-lookers of the day, though he may not himself find his most congenial thought in the realms of scientific thinking. His recent sermons on hell, the enduring power of Christianity, and the light on all clouds, have been fairly alive with great thoughts, and tower to the heights of eloquence.—G. W. C.

We published in No. 4, as the platform of the New York Freethinkers' Association what should have been given to the NATIONAL

LIBERAL LEAGUE. We regret the mistake. The platform of the "Freethinkers' Association of Central and Western New York," (Dr. T. L. BROWN, of Bingingham, President, and H. L. GREEN, of Salamanca, Corresponding Secretary,) is before us. We should be glad to publish it if space allowed. The objects of the Association are as follows:

First. To stimulate free thought and investigation among the people in relation to their civil, religious and political rights, and encourage the investigation of questions relating to religion, science and reform; and to that end sustain Freethought speakers, hold Liberal meetings, and circulate Liberal, scientific, and reform papers and periodicals.

Second. To act as an auxilliary to the National Liberal League in its efforts to accomplish the total separation of Church and State, and to organize local Liberal Leagues, in accordance with the provisions of the Constitution of the National Liberal League.

At a meeting held in DesMoines, Iowa, in March last, a State Liberal League was formed, with Dr. J. C. MICHENER, of Adel, as President, J. H. STRONG, of DesMoines, Vice President, and Rev. HIRAM A. REID, of DesMoines, Secretary. The meeting was full of spirit, and a vigorous campaign was urged and to some extent mapped out. Secretary RIED desires to give his entire time during the present year to the work of organizing subordinate Liberal Leagues in the State, lecturing, etc. He says: "I have decided to 'enlist for the war,' and devote my time and energies toward pushing our work through the State. I propose to give public lectures, hold public debates, attend County and District Conventions, institute Local Leagues, etc. My lecture topics are: (1) Church Taxation; the Bible in Schools; Sabbatarian Laws. (2) Object and Plan of Work of the Liberal League Movement throughout the United States. (3) Ancient and Modern State Churchism. (4) Darwinism in Theology. (5) Evolution, or the Progressive Order and Law of Creation. (6) What are the Evidences of a Future Life? (7) What do Unitarians believe? Also other subjects of Liberal League interest, Natural Science and Rational Religion."

Dr. FELIX ADLER in his recent lecture in this city asked his hearers to notice that the teachings of the dominant creed not only affected the moral character of the people, but were also the greatest obstacle to our intellectual progress. The public schools were free from sectarian influence, but what had been secured for them had not been secured for the colleges and higher institutions of learning. These were usually managed in the interest of specific doctrines, and entirely under sectarian control. The result was that, although many of them had been endowed with large sums, they were far in arrear of the advanced sciences of the age, and young

men who were desirous of thoroughness of culture, were compelled to seek abroad what they failed to find at home. In this country, liberty of investigation was denied in the colleges; theology ruled the Board of Trustees, filled the chairs of philosophy, threatened to throttle Science if she dared to speak her convictions above a whisper. What did "Christian education" mean with those men who are most loudly clamoring for Christian education? Was it Christian geology? "Read the attempts made to establish the first chapter of Genesis as a text book on geology!" [Laughter.] Was it Christian astronomy? "Let Galileo tell you what that means." Was it Christian metaphysics? "Let the schoolman of the Middle Ages tell you." The future of the State depended upon the colleges and universities. All our energies should be bent toward achieving their secularization. [Applause.]

The editor of the *Index* F. E. ABBOTT, has recently spoken a Sunday for the Society of Ethical Culture, in New York, and gives this interesting account of his experience and impressions:

Last Sunday we had the great pleasure of meeting the Society of Ethical Culture, in New York city, of which Professor FELIX ADLER is the regular lecturer. The Society meets every Sunday at Standard Hall, corner of Broadway and Forty-second Street, which seats about six hundred, and is usually so well filled that numbers are unable to obtain seats; and it maintains a regular school for the moral instruction of children once a week, meeting (we believe) on Tuesday afternoons. Although now beginning its second year, the Society is strong in numbers, in means, and above all in earnestness, hopefulness, and enthusiasm. Its interest is mainly in practical work, especially for the young and for the laboring classes; but its interest in the highest speculative themes is shown by the fact that it has clustered around Professor ADLER, one of the ablest, purest, and best educated reformers of the country, and a young man whose singularly winning personality fascinates and holds the Society together. To us there is the profoundest meaning in the experiment here tried; for the originators of this movement are Jews who have come out from Judaism upon the broad ground of humanitarian religion, precisely as the more advanced school of "Free Religion" has come out from Christianity. In fact, these two movements are identical in spirit and in aims; and it is inexpressibly delightful to perceive how from these two ancient religions the same grand religion of humanity is evolving itself in conscious independence of all the contracted, special, personal claims of the past. Never have we drunk deeper at the fountain of "fellowship in the spirit" than in this society of large-minded, warm-hearted Jews, in whose "Preamble" and "By-Laws" the word Jew or its equivalents do not so much as appear. There is no petty conceit of superiority and no narrow spirit of separatism in Standard Hall; noth-

ing made itself felt but the mighty oneness of humanity in its loftiest ideal aspirations and struggles. The day will be marked with a white stone in our calendar, for it seemed to show the fulfilment of a ten-years' dream.

Says the *Buffalo Express*: "Probably few Christians have had the peculiar experience related by the Widow Van Cott, the noted female evangelist, at one af her recent revival meetings at Grace M. E. Church in this city. As we are informed by parties present at the gathering in question, and which was one of particularly fervid interest, Mrs. Van Cott catalogued the worldly goods which she parted with at her Master's behest. She had some fine diamonds, a good many of them too, but at the Lord's command she laid them aside. Then He wanted her gold chains, and bracelets, and trinkets, and she gave them up, too; but still the Lord wasn't satisfied, but demanded her wedding ring. This Mrs. Van Cott was very loth to part with. It was only a little worn hoop, but her husband had kissed it the last thing before he died, and she prayed the Lord to allow her to keep it. All through a service she prayed and entreated the Lord not to take the ring, praying so earnestly about it that she didn't hear the singing or the service, but the Lord would have the ring, and she at last realized that all the people had gone, leaving her alone in the church. Then the minister came and took her to the carriage, and after they had got in he said: 'Sister Van Cott, what's the matter?' but she told him not to talk to her. Arrived at the house, she asked all the family to pray with her to the Lord not to insist on having her wedding-ring. The minister then said: 'Sister Van Cott, the Lord don't want your ring,' whereat she pointed over her shoulder and said: 'Get thee behind me.' They all prayed; but the Lord would have the ring."

The above cheerful incident is well calculated to impress one with the intellectual calibre of the woman, as well as with the sanity and beauty of the religion she teaches.

Personals.—Rev. J. W. CHADWICK of Brooklyn, N. Y., has accepted the invitation extended him to preach before the Western Conference in this city, Wednesday evening, June 5th.——Rev. JOHN A. BELLOWS, formerly editor of the *Inquirer* of New York, has received a call to Waterville, Me.——CHARLES F. SINCLAIR, a recent graduate of the Cambridge (Mass.) Divinity School, was ordained at the Second Unitarian (Rev. ROBERT LAIRD COLLYER's) Church, Boston, April 19th, and has gone to Louisville, Ky., to supply temporarily the pulpit of Rev. J. H. HEYWOOD, who is preaching for a month or two in Cleveland, Ohio.——The May-June number of the *North American Review* contains two articles on the question, "Is Man a Depraved Creature?"—one by Rev. Dr. T. W. CHAMBERS affirming, and one by

Rev. O. B. FROTHINGHAM denying.——Rev. J. N. PARDEE, who has been preaching at Baraboo, Wis., reports that the Society there are going to build an addition to their hall, containing large ante-rooms, parlor, kitchen, etc., in order that it may rent to better advantage. With a good agricultural season, they hope to be able to settle a minister in the Fall.——Says the *Unitarian Advocate* (published by Rev. Mr. UTTER at Olympia, W. T.): "We Unitarians of the Pacific coast are talking of organizing a conference. Four years ago there were but three settled ministers on the coast; now we have nine, and need several more.——A private letter from Yankton, D. T. says the Liberals these are numerous and strong. They have had preaching for nearly a year and a half; in the meantime have organized an independent society which they call "Unity Chnrch," and have got subscribed nearly money enough to build a good hall. They are without a pastor, and want one. Yankton is an important town, growing very fast, and almost certain to be the capital of the future State.—— Mr. GEO. A. FOLLANSBEE, a lawyer connected with the Fourth Church, Chicago, will read a paper at the Sunday-School Meeting in connection with the Western Conference.——Rev. J. A. SAVAGE, of Poultney, Vt., has withdrawn from the Methodist connection, and it is understood that he intends entering the Unitarian ministry.——Rev. E. C. BUTLER, of Beverly, Mass., has been called to the Hollis St. Church, Boston.——Rev. H. W. FOOTE, of King's Chapel, Boston, has gone to Europe for six months; and Revs. Henry Smith, of Barre, Mass., and E. B. WILSON, of Salem, are soon to follow.——Temperance mass-meetings and Liberal Gospel meetings are the order of the day in the Connecticut Valley, Mass.

Chips.—"Fretting is a sort of religious swearing at troubles."—— There is only one denomination in New York City, the Friends, who are entirely free from debt.——The *Tribune's* witty man informs us that blunt peple sometimes say cutting things.——Josh Billings says: "I will never purchase lottery tickets so long as I can hire a man to rob me at reasonable rates."——Grace Church, New York, has just established a *creche*, or Nursery, where women who go out to do days'-work may leave their infant children.——It is said that "Mum Sociables" originated in the barber-shops years ago. The customer was the mum and the barber the sociable.——Mr. SPURGEON'S recipe is, for a man who gets very mad and must say something to relieve his feelings, to say the biggest Latin or Greek word he can acquire.——A writer in *Lippincott's Magazine* informs us, to our great surprise, that Washington once laughed—indeed, that he "fairly roared."——The Baptist ministers of New York have informally decided that women can preach if they have the necessary gifts, grace and other accomplishments. But why can't the same restrictions be put upon men? ——An absent-minded man is described as one who thinks he has

left his watch at home, and takes it out of his pocket to see if he has time to go home and get it.——The New England Methodist Conference has voted, "hereafter no transferred minister shall be expected to come into membership with the Conference who makes an habitual use of the 'weed,' or to go from it in that habit with the approval of the Conference."——The *Alliance* says that the proposal to tax the large salaries of Methodist ministers one per cent. for the relief of the ministers who receive small salaries, is growing in favor. It was adopted at the recent session of the New England Conference.——Prof. FISHER says, "to the question, 'where was Protestantism before the Reformation?' we answer, where was your face before it was washed?" ——There is a bill before the Legislature of Ohio to tax Church property. An effort is making to modify it so as to exempt from taxation all edifices used exclusively for public worship.

Literary Items.—A biograpical and critical sketch of OLIVER WENDELL HOLMES, written by Mr. JAMES BALL, has been published in London. It is warmly appreciative.——Mrs. H. B. STOWE's new story about "Paganoc People," will soon be circulating in book form. ——Prof. WM. MATHEWS is preparing a new book for publication, on "Orators and Oratory."——"Stories from Homer," by the Rev. A. J. CHURCH, are to be followed by "Stories from Virgil," by the same author. ——A new edition of KNIGHT's "Pictorial History of England" will be issued by R. WORTHINGTON, in eight volumes, at the low price of $10.——A volume of selected sermons from the late Rev. GEORGE PUTNAM, D. D., (for almost half a century a prominent Liberal clergyman of Boston,) will soon appear.——The number of journals published in India in 1877 was 706, about two-thirds of which were in Hindostan and one-third in various European languages.——MAX MUELLER's great work on the "Sacred Books of the World" is progressing so rapidly that the first instalment will soon be given to the public. ——An enlarged edition of KELLER's "Lake-Dwellings of Switzerland and Other Parts of Europe" is sent out by LONGMANS, London. It is in two volumes, with 206 plates, and comprises a summary of all that is known at the present date concerning lacustrine habitations. ——W. R. ALGER's "Critical History of the Doctrine of a Future Life," appears in a tenth edition, with six new chapters on the "Destiny of the Soul." W. J. WIDDLETON, N. Y., publisher.

A book from the pen of Rev. BROOKE HERFORD, of this city, is out in England, entitled "The Story of Religion in England; a Book for Young Folk." It is a book of 392 pp. and treats in an interesting and popular way, the religious side of English history from the earliest times to the present. The general scope of the book is seen by a glance at its table of contents, which shows, among others, the following headings: "The Druids;" "Saint Patrick and Early Religion

in Ireland;" Augustine and the Mission from Rome;" "The Monasteries;" "John Wiclif;" "The Translation of the Bible;" "John Knox and the Reformation in Scotland;" "Puritanism;" "George Fox and the Society of Friends;" "The Scotch Covenanters;" "The Free Inquirers of Last Century;" "The Free Church of Scotland;" "Toleration, Liberty and Equality;" "The Churches of To-day." The book will fill a real want. We have some reason to hope that an edition will be issued in this country.

A circular which appears to be scattered broadcast, tells us that a new German "independent, political paper," called the *Deutsche Warte*, is to be started very soon in Chicago, for the purpose of fighting infidelity among the Germans of the North-West. The circular begins by saying: "The most casual observer of passing events can not fail to observe that the stream of infidelity, which has so long been tolerated and disregarded, is rapidly growing into flood-like proportions, undermining the very foundations of Society—*Irreligion*. (Sic.) Irreligion and irreverence occupy high places. Unbelief is openly taught under the guise of Freedom of thought. The discoveries of Science are distorted to confute revelation," etc., etc. "The German Protestant Congregations of this city (Chicago) have long and seriously consulted together to find the best means of making an organized effort to resist the growing evil, and it is believed that more than human wisdom has aided them" to devise ways and means to start this "independent, *political* paper," for the purpose of combatting "infidelity, irreligion and unbelief under the guise of freedom of thought." It is to be conducted by writers "who feel their responsibility to God and Society," etc., etc. Of course it is perfectly clear to every one with half an eye what is meant by the "infidelity, irreligion, and unbelief under the guise of freedom of thought" referred to. The whole tone and import of the circular indicates that it means everything that does not fall into line with "*evangelical orthodoxy*." Well, we have no remarks to make on the subject, only to suggest to our German friends the inquiry, whether it would not be well for them to organize a *political party* also to fight "infidelity," as well as establish a "*political paper*" for that purpose? If politics and fighting heresy are going to yoke up together, we should like to see it done as thoroughly as possible.

Lange's Materialism.—The first volume of LANGE'S "History of Materialism, and Criticism of its Present Importance," gives full promise of an exceedingly valuable work. All who have read this volume will wait with much impatience the appearance of the other two. This volume deals with Materialism in ancient times, describing the Atomists, Demokritos, the Sophists, the reaction under Sok-

rates, Plato and Aristotle, and especially Epikuros and Lucretius. The second part treats of the period of transition under Christianity and Scholasticism, and the gradual return of Materialism with Copernicus, Bacon and Descartes. The third section has to do with seventeenth-century Materialism, Gassendi, Hobbes, Boyle, Newton, Locke and Toland, to the full establishment of the Inductive Method. The second volume is to treat of the eighteenth century and of modern philosophy; while the third is to have for its topics the natural sciences, man and the soul, and morality and religion. The author is one of the fairest of historians, putting himself in full sympathy with his subject. Only in a very few places in this first volume, where some critical question is under discussion, can it be detected that he is not a materialist. This enables him to do full justice to the men and movements of thought he writes about; and he does everywhere show keen appreciation of the scientific method and the immense service it has done to the world. Although filling 330 goodly-sized pages, one could wish there had been more given in this volume about the early materialists. UEBERWEG'S "History of Philosophy" will supply this lack partly, but not in so interesting a shape. ZELLER'S admirable works would do this, but they have not, unfortunately, been reproduced in this country. LANGE shows his appreciation of their value by frequent reference to their pages. They deal with the prae-Sokratic schools, Sokrates, Aristotle and the elder Peripatetics, the Stoics, Epikureans and Sceptics, Plato and the older Academy. Those five volumes probably embrace the best account of Greek philosophy to be had. Could they not find scholarly readers enough here to justify their being re-printed? They are so written as to be excellent reading for any one who cares for aught above partizan politics. Such studies are not in fashion now, however. If they ever do come into fashion again, these books will be sure to be read. In the meantime, all who care for the largest problem now absorbing philosophic thought, will doubtless find in LANGE a great help, if his succeeding volumes keep the promise of the first. We shall give word of them as soon as they appear.—G. W. C.

A new steamer, built for the Sultan of Zanzibar, is ornamented with a number of inscriptions from the Koran. The figure-head, a spread eagle, bears upon its breast the following verse: "Embark on board of her in the name of God, who is her course and her haven; for my Lord is forgiving and merciful." We respectfully commend this item of news to our excellent "God-in-the-Constitution" friends. Why should we Christians be outdone by the benighted heathen? Let us go in not simply for complimenting God by putting his name in the Constitution, and on our coins, and the like, but also for turning our government vessels to religious uses; why not? For instance,

on the turrets of our Monitors might be painted in large red letters, the text "Peace on earth, good will to men," or perhaps the invitation "Come to Jesus." Thus, in whatever waters they sailed, they would be constant preachers of our religion. Moreover, it might be well to utilize also our public buildings. Why should millions on millions of public money be expended in building custom houses, and post offices, and capitols, and yet no marks be put upon the structures showing that we are a Christian nation? How much better that the White House should be surmounted by a cross! That would be a small thing, but it would do at least a little to abash the infidels. A simple symbol of the Trinity, too, placed in the panel of the door of the President's room in the Capitol, would do something to show the world that the government is Christian. Or, surmounting the dome of the Capitol we might, at small expense, have gas jets arranged, as Mr. MOODY has them in his Tabernacles, spelling out in letters of light, that could be read of nights from all parts of Washington, "*God is Love.*" Or, we might have printed in large letters over the presiding officers' desks in the Senate and House of Representatives, perhaps the text: "The blood of Christ cleanseth from all sin," or "The pure in heart shall see God." We hope our friends who are moving to have God recognized in the Constitution will seriously think of this matter. We cannot but believe they will see that our plan has much to recommend it over their's. For example, to put the name of God on a coin and carry it in one's breeches pocket, does not seem quite reverent; but surely to set it blazing in the sky above the Capitol's splendid dome, would be to show it great respect. Moreover, to insert the name of Deity in some way in the national Constitution would amount to little, because the Constitution is almost never read by anybody. But the Cross, and symbols of the Trinity, put up on government buildings, and texts of scripture printed rather large, in conspicuous public places, would be seen by multitudes of people. By all means, if we have erred heretofore as a nation, in not informing our own people and the other peoples of the world that we are a Christian nation, let us correct the error; and let us do it in such a way that there will be no longer any room for mistake about it. And to this end may we not take a hint from the Sultan of Zanzibar?

The Brodhead Conference.—We regret not having received in time for publication in our last issue, a report of the Wisconsin Conference of Unitarian and other Liberal Religious Societies, which held its Spring session in Brodhead, April 16-18. Rev. H. M. SIMMONS, of Kenosha, preached the opening sermon, which we publish in the present number of the PAMPHLET MISSION. The second eve-

ning Rev. J. L. JONES, of Janesville, preached on "The Silent Tragedies of Life," and showed that the tragic in our lives is deepened with the advance of civilization, inasmuch as (1) organizations become more sensitive to pains and dangers; (2) the growth of knowledge widens the realms of the inexpressible. Then he showed how civilization and knowledge bring keener joys and grander hopes, closing with an earnest vindication of the cheerful outlook established by the voice of prophecy, the testimony of history and the wealth of present resources. The third evening was devoted to a platform meeting, with brief speeches by Messrs. SPRAGUE, RANDALL and PUTNAM of Brodhead, Mr. KIMBALL of Janesville, and Revs. PARDEE, WRIGHT, SIMMONS, JONES and HEWITT, interspersed by singing by the choir and congregation. During the Conference, Rev. W. C. WRIGHT, late a Baptist minister of Weymouth, Mass., preached on "What shall it profit a man if he gain the whole world and lose his own soul," defining "saving souls" as preserving, restoring and enlarging what is good and true in man; and declaring that true "conversion" is coming to the Christ-like in appreciation and in effort. Miss ELLA GILES of Madison, read an essay on "Ethics in Etiquette," urging that every outward form of ceremony or decorum has a moral meaning. In searching out the derivation of ceremony, we are finding that among ancient Eastern nations, even the commonest forms and customs were influenced by religion, and that many of the marks of courtesy now employed in our social intercourse, are abridged forms of worship. The true worship of the heart is spiritual, but nothing is gained in spirituality when beauty, grace and harmony are omitted from worship. The ritualistic element in humanity is too strong to be repressed. Conventional politeness is the ritual of morals. The little civilities which we are required to observe in our conduct toward each other, help to preserve a system of morals in the affairs of every-day life. Gen. J. BINTLIFF, editor of the *Darlington Republican*, presented a thoughtful paper on "The Culture of Worship." Rev. J. N. PARDEE read an essay on "Society *vs.* Solitude," the aim of which was to show that more good came to the race from men of large sympathies with men, than from monks and hermits and men of narrow sympathies; that the Church is a power for good, and that its work must be social as well as philosophical. Rev. JUDSON FISHER, of Monroe, being absent, Mrs. FISHER read the essay which he had prepared, upon "What constitutes Moral Virtue?" The paper recognized two principles in action, the mercenary and the moral. The moral is unselfish. Right because it is right, is the true ground of morals. In view of the probable removal of Mr. FISHER beyond the limits of the Conference, resolutions were passed, expressive of the high esteem in which he was held by the body. Mr. JONES read an essay on "Harriet Martineau."

He also presented the subject of Temperance, explaining the form and aims of a children's temperance society organized by W. C. GANNETT of St. Paul; its chief features being, (1) abstaining for the sake of others; (2), not making pledges for all time, before the child is old enough to judge, but making pledges for three months. A stirring letter was read from Rev. S. S. HUNTING, of Davenport, Iowa, who had hoped to be present. The attendance at the meetings was large; each evening, the hall in which the meetings were held, was crowded. Rev. J. O. M. HEWITT has now been with the young society in Brodhead one year, during which time he has preached one hundred and four sermons, which his people say have been remarkably fresh and new. He seems to be meeting with excellent success both as preacher and pastor.

Are Religious Liberals Mere Deniers?—Apropos the coming of Rev. ALBERT WALKLEY from the Reformed Episcopal into the Unitarian ranks, Bishop CHENEY comes out with an article in his paper (*The Appeal*,) on "Seekers after Truth," from which we quote. Says the bishop: "The so-called 'Liberal' movement of our day is like all similar movements which have preceded it, a system of negations. Positively and affirmatively it takes no new ground. It only seeks to satisfy its deluded followers by denying old truths. It denies the substitutionary work of Christ—the justification of the sinner through faith alone—the plenary inspiration of the scriptures—the future retribution of finally impenitent men. But when one comes to read the sermons of this class of preachers, he is struck by their total want of any positive statements of truth. To deny is easy—as easy as it was for the Communists of Paris to wind their ropes around the Column Vendome, and overturn its symmetrical shaft. But to build up anything in its stead is a more difficult task. Indeed they do not attempt it. Just here lies the weakness of the whole system. It fails to-day as it has failed ever since the first 'Liberal' said, 'Ye shall not surely die,' to meet the felt want of the human soul for positive truth."

This hardly comes with a good grace from Bishop CHENEY, a man who has ever had the hearty sympathy of the Liberals of the country, and who, as regards the mother church which gave him his ordination, is himself a tried and convicted "liberal" and "heretic." Furthermore, it hardly comes with good grace from *any* Bishop of the *Reformed Episcopal Church*, since one of the main objections made against that church is that it is itself established distinctively, as a church, upon denials, and upon nothing else; that is to say, everything that it affirms is found in the *Regular* Episcopal Church, from which the Reformed Church seceded; and in nothing is it distinguished doctrinally from the old church only by its denials; so that denials, and denials alone, are its *raison d' être*. I say this is one of

the leading objections made (and with seemingly but too good ground) against Bishop CHENEY'S own sect.

But this kind of writing particularly surprises us as coming from the source it does, because of its utterly *superficial character*. The excellent bishop evidently thinks that what he says is true, or else he would not have written it. But he might, with exceedingly little pains, have found out better; why did he not take the pains? For his edification we beg leave to inform him, that so far from the Liberal Christians of this country, as a body, being the mere deniers and skeptics that he says we are, there are to-day no more earnest believers or stout affirmers in Christendom than we. We deny many things it is true, but in every case because we see, as we think at least, a higher, broader and deeper truth, which we would plant on the soil of the old error. He who would plant corn where briars grow, must first root up the briars. And as to the charge that we expend all our strength on rooting up the briars and then forget to plant the corn, nothing could be further from the truth. He who says so talks either maliciously or ignorantly. We inform Bishop CHENEY that there are no preachers in Chicago, not even himself, who are preaching, right straight along, month after month and year after year, a less negative and destructive, or a more positive and constructive faith, than are the "Liberal" preachers of this city. If he will come to our churches he will find it so. There is no literature coming from the press more earnest, practical, reverent, full of the deepest spiritual insight, and the broadest, most positive religious philosophy, that that which the Liberals are giving to the world. We are aware that these things which Bishop CHENEY says are only the same that are being said on every hand. But the reason is, it is so much easier for men to take things on mere heresay, than to investigate and find out the truth. It is said that a falsehood, like a cat, has nine lives. This accounts for the persistent reiteration of the charge, in the face of the facts, that we, as Liberals in religion, stand for only negations and denials. Our rational religion bears much the same relation to the old dogmatic Christianity that Astronomy bears to the old Astrology that preceded it, or that Chemistry bears to the old Alchemy. The men who laid the foundations of Astronomy and Chemistry, found themselves opposed by all the believers in Astrology and Alchemy, and branded as deniers and destroyers. But all see now that they denied to assert; they destroyed error to build up enduring truth. By and by the world will find out, and we trust our esteemed Bishop CHENEY among the number, that, as Liberals in religion, all our destructiveness has constructive ends in view, and that our denials are as nothing compared with our grand affirmations. Let any one who has any doubt of this, read the sermon of Mr. SIMMONS, in the present number of the PAMPHLET MISSION.